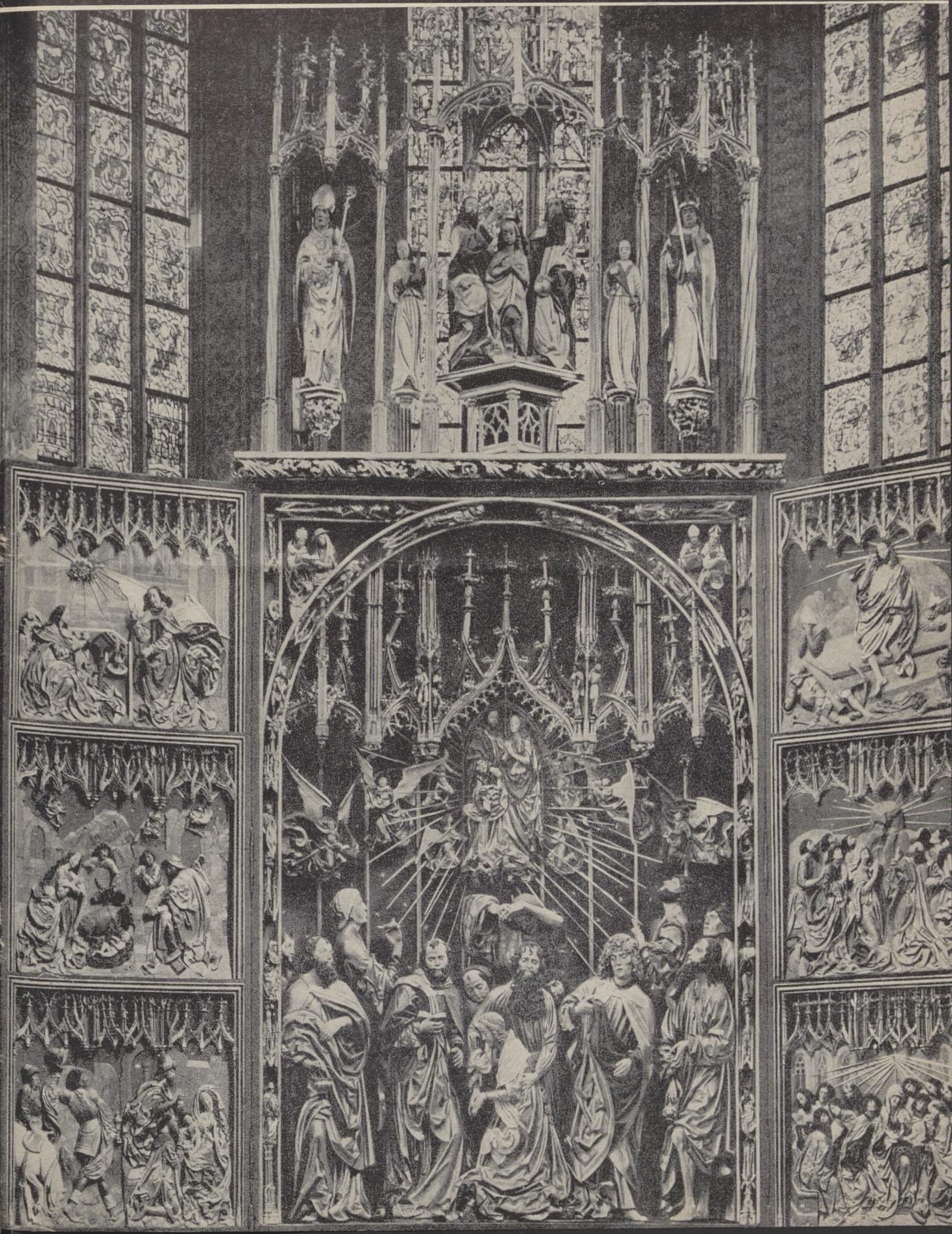


The Polish Review



General Sikorski's Visit to the United States

POLISH PILOT SAVES BOMBER

London, Dec. —: During a recent raid on Stuttgart, a Wellington, belonging to one of the Polish bomber squadrons, was hit by a German anti-aircraft shell just over the French coast. The bomber crew dropped their bombs at once on the German batteries. The navigator seized an extinguisher and put out the fire. Then it was found that the radio operator, had been badly wounded by shrapnel in the leg, arm and hands. As the shell had also damaged his oxygen apparatus he lost consciousness from lack of oxygen and loss of blood. The observer took off his own apparatus to save his wounded comrade. A second fire had broken out in the front part of the plane. Knowing that the extinguisher was already empty, the navigator managed to put out the fire with his gloved hands.

The German shell had also rendered both gunners' turrets and the under-carriage immovable, but the pilot got the plane back, and actually landed on a strange aerodrome in a dense fog, the crew completely unharmed, with the exception of the wounded radio operator.

Polish Prime Minister and Commander-in-Chief Visits Chicago, Detroit and Buffalo

THE HOUSE OF LORDS RESOLUTION ON POLAND

London, Dec. —: Lord Elgin moved and the House of Lords unanimously passed the following resolution on German atrocities in Poland:—

"That the House of Lords having learned with indignation and horror that during the occupation of Poland, the authorities of Hitlerite Germany have, for no crime other than that of being Poles, officially executed more than 140,000 Poles, men and women, tortured many more in prisons and concentration camps, deported 1,500,000 to slave labor in Germany and robbed more than two million, in the Western Provinces, of all they possessed before expelling them to Central Poland, thus in every way outraging both international law and the laws of humanity, expresses to the Polish people, its heartfelt admiration for their inspiring example of continuous and unflinching fortitude; protests in the name of civilization against the policy of deliberate extermination of the Polish people; and pledges its word to heroic Poland that her sacrifice will not be in vain, and that due retribution for these crimes will unfailingly be exacted."

GENERAL WLADYSLAW SIKORSKI, Polish Prime Minister and Commander-in-Chief, visited Chicago, Detroit and Buffalo and will return for brief visits to Washington and New York before leaving by air for Mexico where he will be the guest of President Camacho. He is then expected to spend a few days in Canada before his final departure.

CHILDREN AS BLOOD DONORS

News keeps coming through about the deportation of Polish children from the Government General. According to reliable sources, in the last three months many thousand children, from seven to twelve years of age, have been taken from Cracow alone. These children never return home, after being seized by German soldiers and taken to an unknown destination. It is believed they are collected for blood transfusions. This is confirmed by reliable foreign medical sources which state that the Germans take large quantities of blood from captured Polish children, in such quantities indeed that fifty percent of the children die.

In Lodz a Polish woman, Stempniewska, was sentenced to death for illegal sale of meat.

FRENCH PICK UP POLES AFTER PRISON SHIP IS SUNK

London, Dec. —: Recently a transport carrying about 2,000 Italian prisoners, under guard of some Polish soldiers, was torpedoed by a German U-boat in the South Atlantic, some 600 miles from the African coast. In addition to the prisoners a large number of women and children were on board. The torpedo struck a part of the ship where Italian prisoners were quartered and a number of them were killed.

Polish soldiers on guard remained at their posts and set about rescue work. Efforts were made to repair the hole with steel sheets but this was only partially successful. However, Polish soldiers managed to delay the sinking of the ship for another fifty minutes. They surrounded all exits and began to direct prisoners in small groups to rescue posts assisted by the crew who lowered boats and rafts.

The Polish soldiers took good care of women and children, who, thanks to their energetic and gallant action, were nearly all saved. Then they tried to save the prisoners. Not until the last one left the ship did the soldiers leave their posts. Just as the commanding officer of the Polish unit gave the order to abandon ship, the vessel gave a mighty lurch and began to

sink quickly. About thirty Polish soldiers went down with her.

Five German U-boats and one Italian came up and turned their searchlights on survivors in boats and clinging to rafts. Enemy sailors helped women and children by taking them on board and a few of the men whose condition was very bad were also picked up.

The captain of one of the German U-boats noticed a Pole struggling in the water and shouted he would pick him up if the Pole would declare himself a "Volksdeutscher," but the Polish soldier refused. This seemed to impress the German for he gave the Pole a Hitler salute. The Pole was naked, so the Germans threw a belt into the water for him.

All Polish soldiers are unanimous in declaring that the German sailors were amazed to see Polish soldiers.

After some hours a French cruiser approached the spot where the transport had sunk and picked up all the survivors, showing particular kindness to the Poles. All Polish soldiers were presented with souvenirs and photographs. On their arrival at Dakar the French Admiral congratulated them on their courageous behavior. They

were received most courteously by French authorities at Casablanca, and were then sent to an internment camp. On the Allied invasion of North Africa they were released and are now back in Scotland.

POLECHOS

In Lodz a miller, Stanislaw Hodynaiak, was sentenced to death for illegal distribution of flour to the Polish population.

V.V.V.

In Danzig a Polish milkman, Jan Nasta, aged 24, has been sentenced to death because the cows of his German employer gave less milk and the bull lost weight!

V.V.V.

A German Special Court in Kalisz has sentenced a former Polish policeman, Aleksander Rykowski, to death for alleged ill-treatment of "Volksdeutsche" before the war.

V.V.V.

A German Special Court in Poznan has sentenced a Polish agricultural worker, Stanislaw Werner, to death for an alleged assault on his German employer.

It would be difficult to overestimate the impression created by General Sikorski's speech to the Overseas Press Club of America before what was one of the most influential press and radio gatherings that any Allied statesman has addressed since the war began. Although no newspapers were circulated in New York on the day of the speech, nearly every radio commentator referred to it the same evening, dwelling especially on General Sikorski's plea that there be no negotiated peace with Germany for it "would be equivalent to utter defeat" and on the blunt statement that if General Sikorski had been in General Eisenhower's place in North Africa, he would "have acted exactly as he did."

All who heard General Sikorski in New York were greatly impressed by the soldierly bearing and forceful utterances of the Polish leader. He answered questions plainly and directly in a way that established close and confident contact with his large audience of more than 300 editors, news agency heads, war correspondents, columnists, radio commentators, etc.

On leaving New York, the General proceeded to Chicago where he was greeted by representatives of the army and navy, and by a special delegation which on behalf of the Mayor welcomed him to the city. After reviewing the guard of honor at the station, General Sikorski visited the Mayor and then went to the headquarters of the Polish organization where he was received with bread and salt. Later at an official reception, General Barzynski of the American Army, who is of Polish descent, welcomed General Sikorski. The Prime Minister in his reply, spoke very highly of the magnificent contribution of Polish Americans to the cause of Poland and of the United Nations.

From Chicago General Sikorski went to Detroit, where he visited a number of armament factories and then to Buffalo. Everywhere he was most warmly received. Before going to Mexico the Polish Prime Minister and Commander-in-Chief will spend a few days incognito in the country and visit Washington again before coming back to New York for one day, for an official reception.

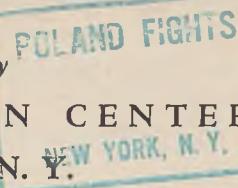
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Peace to All Men of Good Will!

Yuletide, 1942

UNDERGROUND POLAND SPEAKS



INCE September 1939, Poland has never interrupted her battle with the invader. Throughout the length and breadth of the land, hundreds of presses and mimeographing machines run far into the night, and thousands of anonymous men, women, and children daily risk

their lives to keep the Polish nation informed of what is happening in the world.

But the underground press is not concerned solely with the dissemination of news. Despite the watchful eye of the Gestapo, despite the cruel fate awaiting all who are caught in the German dragnet, Polish patriots have set themselves the task of publishing political, cultural, or ethical manifestoes and pamphlets.

Thus, the "Szaniec", an underground publication, has published a 24-page pamphlet "Kodeks Polaka" (Code of Behavior for Poles), which describes conduct becoming a Pole during the present war. Determined German efforts to discover the authors of the pamphlet and to put a stop to its circulation have yielded no results.

The pamphlet contains introductory remarks relative to the Polish attitude; an outline of the duties of a Pole in his relationship with his Country, his fellow countrymen and the invaders; detailed rules for all branches of Polish national life, such as education, rural life, the professions, civil service, commerce, trade and industry, banking, etc.

We quote several points from the chapter prescribing rules of conduct for Poles in their dealings with the Germans:

- (1) Maintain complete reserve toward the invaders.
- (2) Do not give the invaders any factual information that might help them to understand the political or economic situation.
- (3) Poland is in national mourning. Emphasize this demonstratively in dealing with the invaders.
- (4) Boycott all entertainment organized by the invaders.
- (5) Treat the "Volksdeutsche" with the contempt they deserve.
- (6) Refrain from participating as a spectator at revues, military parades and public spectacles arranged by the invaders. Remember that the invader considers such participation tacit approval of his activity and that he is apt to use photographs taken on such occasions for his own propaganda abroad.
- (7) On the whole, do not accept work offered directly or indirectly by the invaders. Exceptions may be made in the following instances:
 - (a) Absolute inability to insure one's livelihood in any other way.
 - (b) Necessity to keep a place of business open and provide a livelihood for one's employees.

(Please turn to page 4)

(Continued from page 3)

(c) Special benefits derived from this work that would be to the national interest.

(8) In no case accept work that might lead to the betrayal of the Nation's interest.

(9) Any political cooperation with the invaders is treason."

Under the heading of Duties of a Pole toward his Fellow-Poles, we read:

"(1) National unity can be achieved only by universal solidarity, manifested above all in mutual help.

(2) Assistance should not be limited to material help. Good counsel, a kind word, and even an encouraging smile are often more necessary than alms or relief.

(3) Quarrels and disputes within a nation are always harmful. Today they would be catastrophic. Any such disputes should be appeased and lulled.

(4) In no case are disputes arising among Poles to get to the knowledge of the invaders. Appeal to German authorities for their intervention is the greatest crime against the nation."

Of particular interest also is the chapter on the Polish village:

"(1) Do not leave your farm so long as there is even the slightest chance of your remaining on it.

(2) Keep your farming on the highest possible level to meet the tasks that will soon confront the Polish farmer.

(3) Reinvest all your gains in your farm to prevent the confiscation of your money by the Germans.

(4) Obey those regulations regarding food supply which meet the needs of Polish city dwellers.

(5) Do not facilitate the procedure of denuding the country of agricultural products.

(6) Remember that official food rations for Poles who live in the cities are starvation rations.

(7) Remember that city people are steadily getting poorer.

(8) Do not forget that only recently deportees were landlords, who were forcibly torn away from their land and deprived of all their property so that part of the Polish Nation might be destroyed. Remember that you never know when the enemy may prepare a similar fate for you. By helping the deportees you combat the plan of the invaders.

(9) Do not take advantage of German regulations that are often beneficial to a few but do wrong to other citizens. Compensate for every wrong arising from forcibly benefiting from such regulations.

(10) If you get richer, care for those poorer than you; if

you get poorer, do not allow yourself to despair."

The pamphlet concludes: "If you wish to help build a Great Independent Poland —

If you wish to join the fighting ranks of the Polish Nation and State —

If you wish in the future to be a citizen of Poland, enjoying full rights —

Let your behavior and existence be guided by the 'Kodeks Polaka'."

KODEKS POLAKA

WYTYCZNE POSTĘPOWANIA W OKRESIE OBECNEJ WOJNY

UWAGI WSTĘPNE

Obecność okupantów na ziemiach polskich powoduje konieczność ustalenia pewnych norm postępowania, tak w stosunkach wewnętrznych pomiędzy Polakami, jak i wobec okupantów. Pamiętać należy, że nie tylko wysiłek ofiarny jednostek, ale codzienny układ stosunków decyduje o charakterystyce całego Narodu Polskiego pod okupacją; postawa obywateli w momentach decydujących jest miarodajną dla oceny poziomu moralnego narodu. Dlatego sprawa zachowania się w życiu codziennym, zarówno w domu własnym, jak i przy warsztacie pracy — wymaga większej kontroli nad sobą samym w chwili obecnej, niż to miało miejsce w czasie naszego niezależnego bytu państwowego.

Wspólny front wewnętrzny, spoistość całego społeczeństwa, nieprzerwana stała służba dla kraju obowiązuje w wszystkich. Walka o Polskę jest prowadzona nie tylko z bronią w ręku, ale też we wszystkich innych najdrobniejszych przejawach życia codziennego — w opiece nad współrodakami, nauczaniu młodzieży, pracą nad utrzymaniem polskiego stanu posiadania, przez zachowanie należytej postawy moralnej.

Półtorawiecka niewola daje nam dostateczne źródło oceny, jak ważnym jest hart i godność narodowa w walkach o niepodległość. Hart ten wynikał ze szczerzej wiary w niezniszczalność Narodu Polskiego. Pomocna mu była głęboka religijność, stanowiąca najtrwalszą opopę dla wszelkich dziejowych poczynań. Była ona również dla jednostek zachwianych w wierze w lepsze jutro ostoją, broniącą przed zwątpieniem.

"Upiąć może" — jak się wyraził Staszcic — "naród wielki, zniszczyć tylko nieczemny". Historia naszego narodu wielokrotnie cytuję fakty, dowodzące ogromnej siły życiowej Polaków, gdy chodzi o odzyskanie niepodległości. Wiarę w zwycięstwo mamy wszyscy głęboką, a kto wątpi, niech się sam siebie zapyta, czy wierzy w to, że Kujawy, Poznań, Cie-

UNDERGROUND "KODEKS POLAKA" (Opening page)

"A GREAT NATION MAY FALL, ONLY A BASE NATION MAY BE DESTROYED."

STANISLAW STASZYC (XVIII CENT.)

CHRISTMAS UNDER GERMAN HEEL



Woodcut by Stefan Mrozewski

arrived at Wawer. At two o'clock in the morning soldiers went from house to house, rousing the innocent inhabitants from sleep and dragging them from their beds, though they knew nothing whatever of the affair. Some of them were given no explanation whatever; others were told that as a punitive measure every tenth inhabitant of Wawer and Anin would be shot. Terrible scenes were witnessed. In some houses, where there were several men in the family, the women were ordered to choose who should go; in one case, a mother had to choose between her two sons; another had to choose between husband, brother and father. From other houses, all the men were taken, including old men over sixty years of age, and boys of twelve. Despite the thirty-six degrees of frost, many of them were dragged out of their homes in overcoats thrown over their shirts. In addition to Wawer and Anin, this raid embraced the neighboring villages of Marysinek Wawerski and Zastow.

Furthermore, all the men who arrived by train from the direction of Otwock, to report for work, were held up at the Wawer railroad station. These men and those taken from their homes — in all about 170 persons — were assembled in a railway tunnel and were obliged to stand in the frost for several hours, with their hands above their heads. At six o'clock a dozen or so men were detached from the whole group and led out of the tunnel; a few minutes later the noise of machine-guns was heard. Every few minutes a fresh group of a dozen or so men was led out and conducted to a place

ON Christmas 1939 — three months after the occupation of Poland — inhabitants of the town of Wawer, near Warsaw, and of the neighboring summer resort of Anin were massacred.

In the former town, two German soldiers were killed in a small restaurant by two common criminals, fugitives from justice attempting to evade arrest.

Two hours later, a battalion of *Landesschuetzen*

where already there were heaps of bodies, lighted by the lamps of the police cars. The unfortunates were placed with their backs to the machine-guns, and ordered to kneel.

Those of the last group were not shot, but were ordered to dig the graves of the murdered men, who numbered 107 in all. Among the victims were two doctors, of whom one, sixty years old, was the physician of the Hospital of the Felician Sisters; also a boy of fourteen, with his father, an engineer, etc. Thirty-four were less than eighteen years of age, and twelve were over sixty. There were two American citizens, a man named Szczygier, and his son, the latter sixteen years old. Mr. Przedlacki and his two sons and a twelve-year-old boy named Dankowski were also shot.

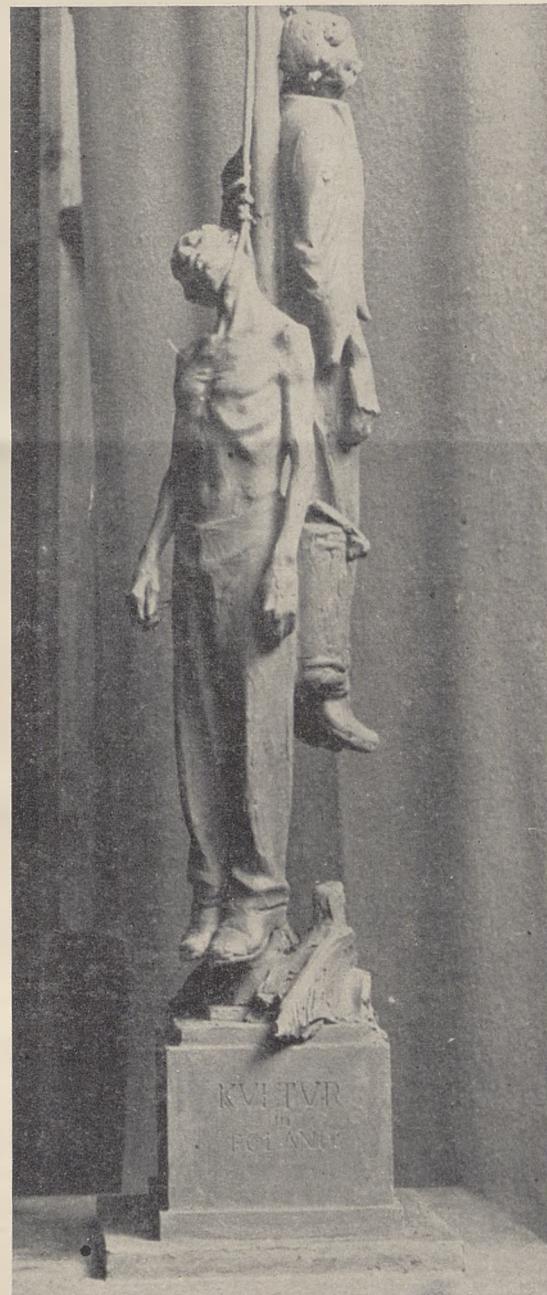
Mr. Bartoszek, the proprietor of the restaurant where the original incident had taken place, was hanged and buried. Not long after, his body was exhumed by the Germans and hanged again. The bodies of the other victims were not returned to their families, but were buried on the spot.

The Black Book of Poland gives the names of most of the victims of this mass slaughter, which the Germans belatedly described as due to a "misunderstanding".

Such was the first Polish Christmas under the occupation. The Christmas seasons that followed have been even sadder. For, added to the uninterrupted, intensified reign of terror, added to constant fear for one's very life, added to the heart-rending loneliness of families yearning for their loved ones in prison camps or in the embattled Polish forces abroad, are the dire privations facing all the people of a once happy nation.

This year there will no Christmas eve supper, no Christmas tree. There is nothing to prepare for supper, the meager rations are barely enough to sustain life. Since the Germans substituted sawdust for flour, even bread is unfit to eat. Even if Christmas trees were not forbidden, there would be nothing to hang on them. There are no brightly lighted shops, no gay crowds in Poland today. In fact, the streets will be deserted because of special man hunts during the holiday season.

Singing has given way to sorrow and sadness, for gatherings of any kind are strictly prohibited. Because of the curfew, it will be impossible to attend the midnight mass, thus depriving the stricken population of spiritual solace. In chilly, unheated rooms, hungry and lonely people will spend their fourth Black Christmas hoping



"'KULTUR' IN POLAND" by Aristide Mian
Sculpture inspired by hanging of two Poles during the Wawer massacre on Christmas, 1939. Now at the New York Museum of Science and Industry.

CHRISTMAS EVE IN A POLISH VILLAGE

A passage from "Peasants", by WŁADYSLAW S. REYMONT, Nobel Prize for Literature



Z.S.

it had seemed to veil itself as soon as the last glow of day had disappeared, and was hidden in the gloom of many a dusky wreath.

Yuzka and Vitek, chilled to the marrow, were standing outside the porch on the watch for the appearance of the first star.

"There it is!" Vitek suddenly exclaimed. "There it is!"

Boryna and the others, and Roch last of them all, came out to see.

Yes, it was there, and just in the east, having pierced through the sombre curtains that hung round about it; it shone forth from the dark-blue depths and seemed to grow larger as they gazed upon it, gleaming brighter and brighter, nearer and nearer till Roch knelt down in the snow and the others after him.

"Lo, 'tis the star of the Three Wise Men," he said, "the Star of Bethlehem in whose rays our Lord was born. Blessed be His Holy Name!"

These words they piously repeated, all gazing up with eager eyes at the bright and distant witness of the miraculous Birth — the visible token of God's mercy, visiting the world. Their hearts throbbed with tender gratitude and glowing faith, while they received and absorbed into their hearts that pure light, the sacred fire — the sacrament to fight against and to overcome all evil!

And the star, seeming to grow ever larger, rose up like a ball of fire from which beams of azure brightness shot down like the spokes of a mystic wheel, darting its rays upon the snows and twinkling with radiant victory over darkness.

Then there came forth other stars, its faithful attendants, in innumerable dense multitudes, filling all the sky, covering it with a sheen of light so that it seemed an azure mantle spangled in silver!

"And now that the World is made Flesh", said Roch, "it is time to take our meal."

They went in and took seats for supper at a high long bench.

Boryna occupied the first place, then Dominikova and her sons (for they had arranged); Roch sat in the middle, Pete, Vitek and Yuzka after him, and Yagna at the very end, for she had to see about the service.

The living room was now in utter and solemn silence.

Boryna having made the sign of the Cross, divided a wafer of unleavened bread with each of those present, and all partook of it with reverence, as representing the Bread of Life.

"Christ" then said Roch, "was born at this hour, therefore let every creature feed upon this holy bread."

And though they had eaten all day long only a little dry bread, and were very hungry, they all ate slowly and with due decorum.

The first dish consisted of sour beetroot soup with mushrooms and potatoes. After this came herrings rolled in flour and fried in oil. Then there was a dish of cabbage and mushrooms, also seasoned with oil. And to crown the feast Yagna had prepared a most dainty dish — buckwheat meal mixed with honey and fried in oil of poppyseed! With all these dishes they ate common dry bread; it was not becoming, on such a great fast-day to eat either cakes or "strucle", containing butter or milk.

The place was now cozy and quiet, pervaded by an atmosphere of kindness and of solemn piety, as if the Holy Child were lying in the midst of them.

A huge fire, continually supplied with fresh fuel, was droning up the chimney, lighting the whole apartment; against its blaze the glazed images shone dazzlingly, the panes loomed black in the night. And now they seated themselves in front of the fire on the long bench and talked together in hushed and serious tones.

Presently Yagna made coffee with plenty of sugar in it, which they sipped at leisure.

* * *

"Vitek, light the lantern; we are going to the kine" Roch said. "In this Yule-tide night all the animals understand what men say because our Lord was born in their midst, and whosoever shall, being without sin, speak unto them, him will they answer with human voice. This day they are the equals of man, and they are our fellows, and, therefore, we shall go and share the bread of life with them."

All made for the stable, Vitek leading, lantern in hand.

The cows were lying in a row, leisurely chewing the cud; but the approach of the lantern and voices caused them to snort and scramble heavily to their feet, turning their great heads away from the light.

"You, Yagna, are mistress here; it is yours to divide this bread amongst them, so that they will thrive and not take any sickness. But let them not be milked till tomorrow evening or they will give no more milk at all."

Yagna broke a wafer into five pieces, made the sign of the cross over each cow between her horns, and laid the thin bit of wafer upon her broad rough tongue.

Yuzka wanted to know whether the horses were also to get their share of bread.

"It must not be; there were no horses in the stable where Christ was born." When they returned, Roch spoke thus:

"Every being, every meanest blade of grass, every little pebble, nay, even the star that is all but unseen to the



Z. STRYJENSKA

Painting by Zofia Stryjenska

eye — everything feels today, everything knows that the Lord is born."

"My God!" Yagna exclaimed. "What! even clods and stones?"

"I speak truly; it is so. Everything has its soul. All beings in the world have feeling, and await the hour when Jesus, taking pity on them, shall say:

"'Awake, o soul, and live to merit Heaven!' Yes, and the tiniest worm, the swaying grass even, can after its fashion have merit, and praise the Lord in its own way. . . . And tonight, of all nights in the year, they all rise up, full of life, and listen, waiting for His Word!"

"And to some it comes now, but to others not yet; they lie patient in the dark, expecting the dawn; stones, waterdrops, clods, trees and whatever God has appointed each of them to be!"

* * *

Here they broke off their talk; the high pitched tinkle of a church bell was now heard in the chamber.

"We must be off; it is ringing for the Shepherd's mass!"

And in a very short time all had set out. . . .

The church bell meantime rang, rang, rang, like the quick twitter of a bird, calling them to midnight mass.

. . . . From afar they now began to perceive the glowing church windows and the great door thrown open and pouring forth light, and the people surging in — billows on billows, slowly filling the aisle, decorated with Christ-

mas trees of many kinds; crowded along the white walls, swarming in front of the altar, filling the pews in an ever-rising flood, rolling and undulating to and fro with the incoming human tide, which brought in along with it a fog of condensed breath-vapour, so thick that the altar lights shone dim and scarcely seen through its folds.

And still the people came in, came in continually. . . . The church was full, even to the very last place in the porch, and any one who came late had to pray outside under the trees in the cold.

Now the priest began the first mass, and the organ pealed forth, while all the people swayed to and fro, and bowed down, and knelt before the Divine Majesty.

There was a deep hush; fervent prayers went up; every eye was fixed on the priest, and on the one taper that burned high above and in the middle of the altar. The organ played soft music, fugues and harmonies so touchingly sweet that they sent a thrill to the very heart. At times the priest turned to the people with outstretched hands, uttering aloud certain sacred Latin words; and the people, too, extended their arms, sighing audibly, and, bending down in deep contrition, struck their breasts and prayed with fervour.

Then, when the first mass was over, the priest mounted the pulpit, spoke of the sacred festival, and exhorted them to flee all things evil; his words went to their hearts like fire and sounded like thunder through the church. Of

(Please turn to page 14)

THE NATIVITY IN POLISH PAINTING

By DR. IRENA PIOTROWSKA



Woodcut by Tadeusz Cieslewski

ty" or the "Adoration of the Magi." On these themes, strong artistic individualities created works of art that have been the admiration of all centuries.

In Poland, religious art went hand in hand with the evolution of art in other parts of Europe. From the very beginning, foreign influences reached Poland from various lands; by no means limited to a single source. They came from Byzantium, Bohemia, Italy, France, the Netherlands, and other countries. Some Polish artists yielded to the influence of one, others to the influence of another country. But while the less inspired Polish painters slavishly copied foreign patterns, those endowed with true talent were able to find individual means of artistic expression. Thus already in the earliest Polish paintings traits are apparent that distinguish Polish art from alien expression.

In old Polish paintings produced by artists belonging to city Guilds, among the themes connected with the Nativity of Christ, the "Adoration of the Magi" occurs most often. The Polish painters of the Guilds who wanted to express themselves freely, selected this theme because it gave free play to their fantasy, as no other subject did. The figures of the Three Wise Men arriving from the East

to adore the Infant in the manger, could be characterized as the artist chose. He did not have to conform to a definitely prescribed type. The Magi were not saints, thus the artist was not bound by strict rules in depicting them. In Polish medieval painting, it is in these figures that we find the first trace of national characteristics: contemporary costumes and individual Polish types, sometimes fanciful attires, but the splendor of their coloring shows a love for light, vivid, yet harmoniously arranged contrasts — a love which found its adequate expression only during the late nineteenth century and in most modern Polish art.

As regards the Mother of God, the problem of self-expression presented itself quite differently. The reverence of the Polish nation was responsible for the fact that the foreign custom, so common in Italy and in France, of endowing The Madonna with por-



"NATIVITY" by Jan Wydra



"ADORATION OF SHEPHERDS" by Wladyslaw Roguski

trait-like features, was never accepted by the Polish painting of the Guilds. The rare violations of the Guild rules were eagerly combated. Still in the 17th century, Father Nieszporowicz gave vent to his indignation in his "Analecta mensae reginalis" in these words: "The painters, who in our country have always made use of their liberty to dare everything, have now arrived at such a madness that they begin to give to the Virgin Mary the features of those women whose favor they seek. Is it becoming to think that there exist as many types of the Mother of God, as there are beautiful women who appeal to the artists? Such excesses have obliged the Fathers of the Church to forbid, under pain of severe punishment, the presentation of the Virgin Mary otherwise than according to the image of Our Lady of Czenstochowa."

This command although given by the Church, also

voiced the desire of the masses, who above all wanted to see the Holy Virgin in the image of the Mother of God. Such is the image of the Mother of God in all pictures of the "Nativity" and "Adoration of the Magi" during the whole evolution of religious painting in Poland, which lasted from the Middle Ages until the late 17th century, when the religious art of the Guilds was displaced by the lay painting of the royal court.

The selection of subjects for Polish painting has always been suggested by great sentiments inspiring the whole Polish nation, which, so profoundly religious, with few exceptions sacrificed its art of the past to the Church. Only foreign painters, called by Polish kings and notables to adorn their palaces, preferred historical themes and portraiture. With time, this foreign court painting became a strong competition for the Guild

painting of the cities, finally gaining the upper hand over it, and was thus predominant in Polish art during the whole of the 18th century.

But the tragedy of the partitions of Poland in the closing years of the 18th century put an end to court life in Poland, and with it to foreign court painting. Simultaneously, the attention and emotions of the Polish people became centered upon their country. Thus during the ensuing century and the beginning of the 20th, Polish art was in one way or another connected with the life of the nation, religious themes being more or less neglected. Subjects were at first taken from Polish history; then slowly Polish artists began to pass to the Polish landscape and to Polish types, and to scenes taken from the life of the Polish peasant. And here we are confronted with a question: did the former painting of the guilds, which with such feeling portrayed scenes centered around the Nativity of Jesus Christ, and which introduced into it so many Polish characteristic features, not leave any trace, can it have passed so completely, without an echo?

No. Religious painting, stylistically closely related as to style with that of the Guilds, has survived in the form of hand colored folk woodcuts and folk paintings on glass. After the decline of



Woodcut by Stefan Mrozewski

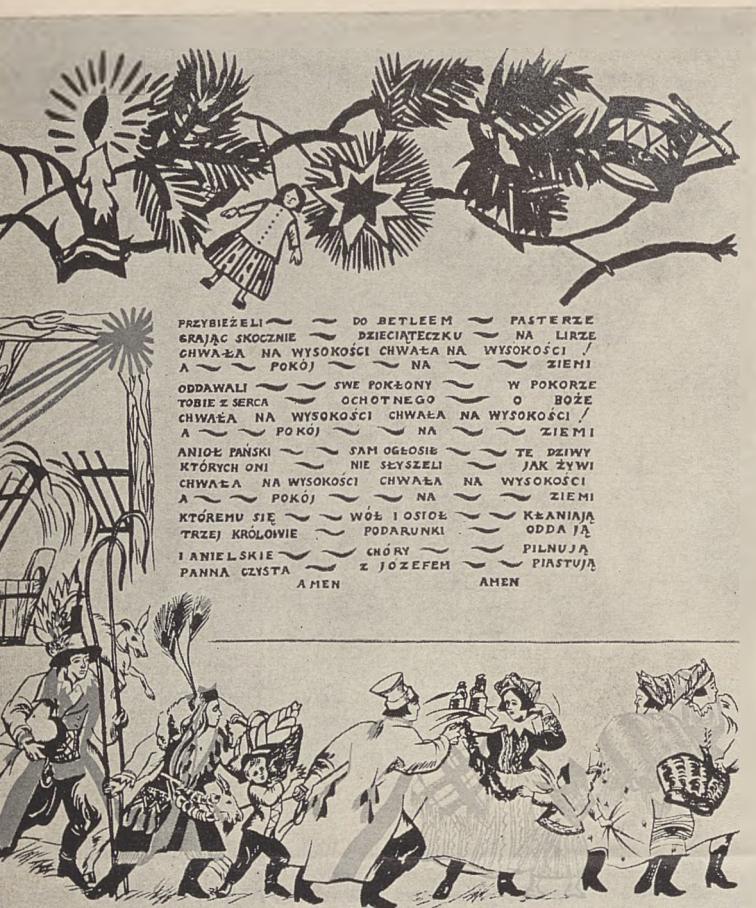
official religious art, the Polish peasant began to create his own religious images, patterned after those he had seen in churches, and thus all unwittingly he perpetuated the forgotten traditions of the old religious art, although the educated elite did not give these folk productions the attention they deserved.

But it is not astonishing that the Polish artists who, toward the end of the last and the beginning of the present century, sought to re-create the types, costumes, and customs of the peasant in their art, after a time "discovered" also the arts and crafts of the peasant, together with his painted and engraved holy images. Soon themes centering around the Nativity of Christ re-appeared in Polish painting. Most interesting among these pictures the "Adoration of the Shepherds" represents a favorite subject of modern Polish religious art, each of the shepherds being clad in a peasant costume from a different part of Poland. At times even The Madonna is dressed in a peasant costume. Simultaneously some stylistic elements as regards color and design, have been introduced into these paintings. And it was the great Polish woman artist, Zofja Stryjeńska, who with marvelous creative genius succeeded in her works to fuse traditional native elements with the general



Woodcut by Stanislaw Ostoja-Chrostowski

CHRISTMAS CAROLS AND NATIVITY PLAYS IN POLAND



PRZYBIEŻELI DO BETLEEM PASTERZE
GRAJĄC SKOCZNIE DZIECIĘTĘKU NA LIRZE
CHWAŁA NA WYSOKOŚCI CHWAŁA NA WYSOKOŚCI /
A POKÓJ NA ZIEMI
ODDAWALI SWE POKŁONY W POKORZE O BOŻE
TOBIE Z SERCA OCHOTNEGO CHWAŁA NA WYSOKOŚCI /
CHWAŁA NA WYSOKOŚCI CHWAŁA NA WYSOKOŚCI /
A POKÓJ NA ZIEMI
ANIOŁ PĄNSKI SAM OGŁOSI TE DZIĘWI
KTÓRZY OMNI NIE SEYSZELI JAK ŻYWI
CHWAŁA NA WYSOKOŚCI CHWAŁA NA WYSOKOŚCI /
A POKÓJ NA ZIEMI
KTÓREMU SIĘ WÓZ I OSÓDŁE KŁANIAJA
TRZĘŻ KRÓLOWIE PODARUNKI ODDA JA
I ANIELSKIE CHÓRY PILNUJA
PANNA CYSTA Z JOZEFEM PIASTUJA
AMEN AMEN

CHRISTMAS, the Feast of the Nativity, is a celebration in which the entire Christian world joins with all its heart. Through the centuries, each nation has built up its own store of traditions and customs around this most appealing of all festivities. One of the most interesting expressions of Polish feeling towards the Nativity, is the folk Christmas mystery play. Called "pastoralka" or pastoral play, it is popularly known as "Jaselka". The word "jaselka" means "manger"; hence a Jaselka is a play taking place around the manger of the infant Jesus.

In the 14th century, when the Christmas play first appeared in Poland, it was acted in churches and convents under ecclesiastic supervision. Gradually, however, the simple miracle-play underwent evolution. Numerous characters were added to the original Infant Jesus, Mary and Joseph. The hymns grew into dramatic performances by the addition of many secular elements. By the 18th century these plays became so worldly in character that they could no longer be presented under church auspices as part of a religious service.

This by no means spelled the doom of the miracle play. On the contrary, it assumed the character of a mass effort of the faithful, like the building of a medieval cathedral. A few weeks before Christmas, in every Polish city, town and village, students, artisans and even portly burghers assembled to fashion paper wings for the angels and gilt crowns for Herod



and the Kings, and to rehearse their roles from the previous year. And when the holiday season arrived, they set up an improvised theatre in an empty square and acted out scenes from the Nativity. Some among them may have played poorly, but the sincerity of their faith and their child-like lack of affectation must have made their performance a memorable and inspiring experience.

The Jaselka has changed but slightly through the ages. While it is true that no two Jaselkas are alike, varying a good deal as to length, choice of secondary characters and scenes — they all possess certain typical elements: naïveté, confusion of time and space, and standard figures such as the Holy Family, shepherds, the village Jew, Herod, the angels, Death, the Devil, etc.

Thus, it is Polish shepherds dressed in Polish folk costumes who follow the star to Bethlehem, miraculously located not so very far from Poland, at times indeed in Poland itself. The Three Kings are usually figures from Polish history rather than the Oriental Magi. Adding a native flavor to the play are Polish folk dances and traditional Christmas carols.

Every Jaselka has three basic parts: the first is the night scene in the pasture where the shepherds are singing and tending their flocks. The following dialogue is typical of Polish shepherd reactions to the strange signs in the sky:

Franek (mysteriously): Some claim this sign may mean a war.

By a Messiah some set store,

And say the world will greatly change.

Kubus: Look, way up there, a light. How strange!

Jozek: It's golden here, beyond it's red.

Franek: The world's afire; soon we'll be dead.

Stas: I'm frightened now; oh, I'm afraid!

Jozek: A shepherd should not be afraid.

Kubus: Look now, look there, that lovely star — Could ever aught such brilliance mar?

Franek: That is the sign for us to go.

Stas: Go? Where?

Franek: To Bethlehem.

Kubus: And why?

Franek: To greet the King, the Lord on high.

Angel (with wings out-spread enters slowly): And each one carry in his hand

Gifts for the Savior of our land.

Stas: What need of gifts has this new King?

A ruler may have everything.

Angel: In a lowly manger lying

He has naught to stop his crying,
Save his mother's sweet affection,
Save her voice's soft inflection.

Jozek: We must do what we are able
For the infant in the stable.

Kubus: So, let us eastward wend our way
And with our presents make him gay.

Angel: Then shall you later tell the story
Towards Christ's everlasting glory.

The second main scene usually takes place in the palace of King Herod, ruler of Judea, who learns from the Wise Men that a new King has been born. To make sure of his death, he orders the slaughter of all male infants in his realm. For this dastardly deed, Herod hears his doom pronounced by the avenging angel:

Angel: No one can now your soul redeem.

No longer will your evil hate

Permit you crimes to perpetrate.

Herod: How dare you thus to speak to me?

I am this land's authority!

Angel: I come from Him Who is above, Whom you, alas, have ceased to love, But Whose unfailing eye doth see Your tyranny and perfidy.

I come to mete out punishment For your barbaric government, To see that for the use of sword You do obtain a just reward.

Herod: Mercy! Have mercy! Let me live!

Angel: And how much mercy did you give
To all the babies dead by your will?
And did you not attempt to kill
The new-born King, the Holy Son?

Herod: Oh!

Angel: May the will of God be done!

(Herod falls lifeless, touched by the Angel's sword. Triumphant angelic singing is heard. The Polish devil, Boruta, garbed in black, appears in a sudden flash of red light.)

Boruta (rubbing his hands): Ha! Ha! Ha! Now this is well.

'Tis booty for the gates of Hell.

Who can it be? (leans over Herod) Herod, no less, The king who murders did confess Of babies that were innocent.
To touch him I shall not consent.

I am a Polish devil, I.

And honor I still value high.

Kusy, come here! Come here, I say.

Kusy (a little German devil in red waistcoat skips in joyfully): Here!

Boruta (scornfully points to Herod): You may, my friend, take him away.

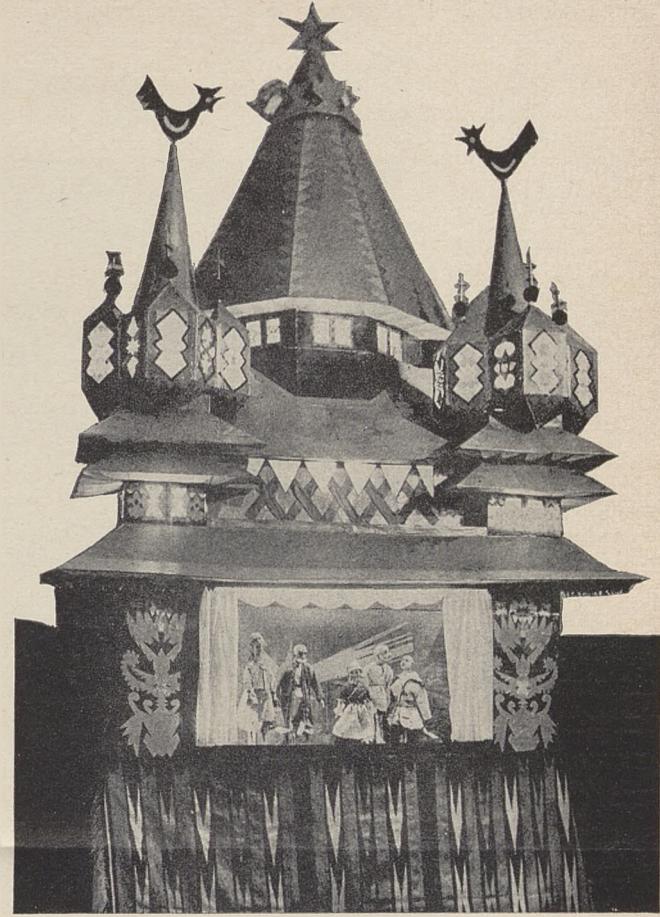
The Jaselka generally ends with the characteristic manger scene. Here well-known types of Polish national life gather to pay homage to the Holy Child and His Mother. Thus, Polish Kings of old, shepherds, a gnarled old mountaineer, animals, representatives of various trades, a Polish soldier, and the doubting Jewish innkeeper rub shoulders. One of the essential features of this is the presentation of gifts by the Polish shepherds:

Stas: It must be here, in that dim light
But there is not a soul in sight.

Kubus: The sleeping child, let us go near And leave the gifts which we brought here.

Jozek: Most Holy Maid, we come to greet You and the Infant at your feet
And since we are just shepherds poor, We could but humble gifts procure,
So I have brought a loaf of bread.

Franek: And I some butter in its stead.



CHRISTMAS PUPPET-SHOW

Kubus: I'm glad to give this bit of cloth
For diapers for the little tot.

Stas: These raisins, eggs and piece of cheese
I humbly offer, take them please.

Franek: And now in truly Polish style
For Jesus' sake, we'll dance a while.

Christmas carols are an integral part of every Polish Nativity play. Indeed, they are as old as the celebration of Christmas itself. An early Polish manuscript speaks of "adoration at the side of the New Born Jesus, through devout and merry singing to lull and amuse the crying babe".

The first carols were sung in Latin. Gradually, however, as Christmas hymns ceased to be confined to the church, and as the people greeted Christ as a "brother and friend", the vernacular replaced the official language of the Roman ritual.

One of the most popular present-day Polish carols dates from this early period, first appearing in manuscript in the early 16th century: Said the Angel: "Shepherds wake, Christ is born to you tonight. Bethlehem is His humble place of birth.

Born midst poverty and need
Lord of Creation.



(Continued from page 11)

Although some Polish carol melodies came from the Latin and other parts of Christendom, literally hundreds of them are of native origin. Composed in the 17th and 18th centuries, they are often based on Polish dances of the peasants and of the gentry. And so, the lilting strains of the polonaise or the spirited measures of the mazur and mazurka lend a particularly Polish and folk character to the simple, sometimes crude, but always appealing words of Polish carols. Not a few are based on marching rhythms. The following chorus to one of Poland's most beautiful carols brings to mind age-old mountaineer tunes:

Go at once the stars
will lead you,
Bethlehem tonight
will greet you,
And adore our Lord.

One of the salient features of this archaic style is the use of antithesis. Favorite subjects for contrast are the divinity and the humbleness of the Savior:

"Who thunders in
the skies
Shivers in his crib
and cries."

"He clads the whole
world,
Lies naked him-
self."

"Glorious, although
so humble,
And though mor-
tal, King of
Ages."

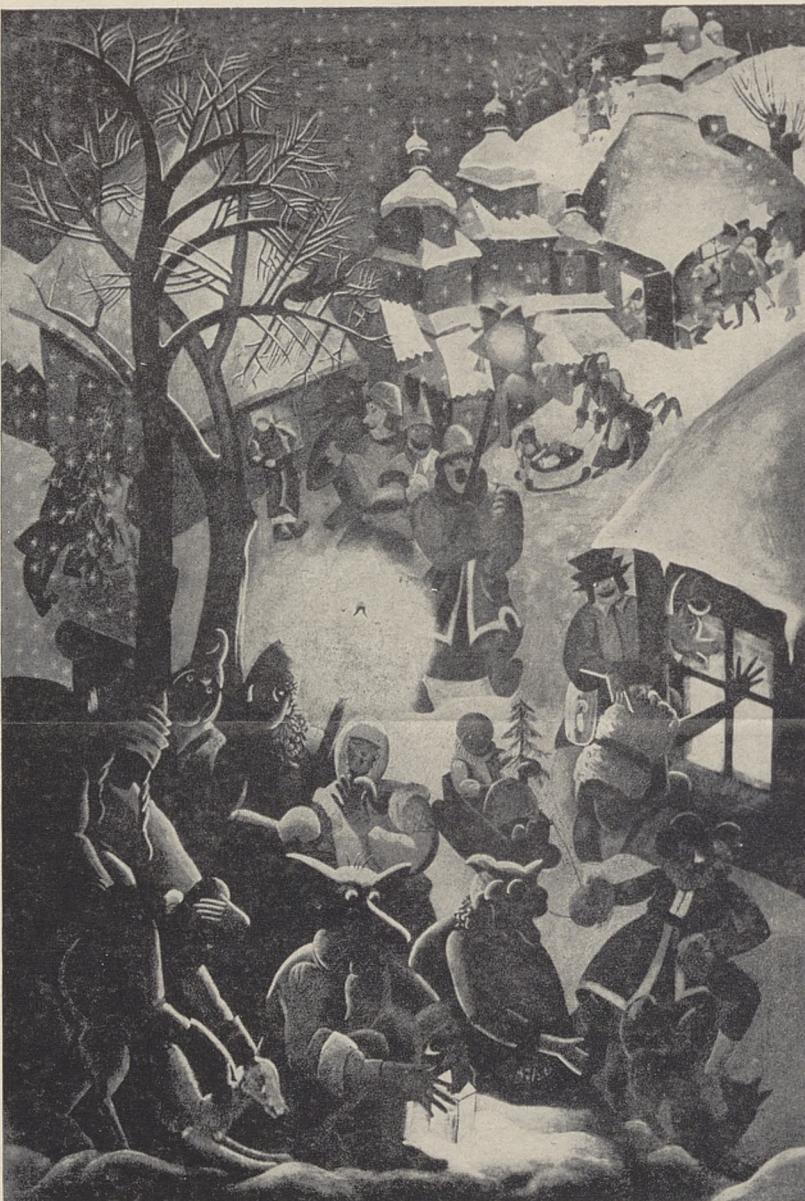
Before the German invasion shattered Polish theatre life, destroying not only the buildings themselves, but killing many of the best

actors, Leon Schiller, one of Poland's foremost directors and composers, ferreted out fragments of old texts and melodies forgotten in museums and libraries, and wove them into a beautiful authentic folk Nativity play. Under the simple title of "Pastoralka", it was presented by "Reduta", a leading experimental theatre ensemble. Its fine

dramatic composition, subtly archaic language and customs, as well as its faithful adherence to the spirit of folk drama—immediately won the interest of the theatre-going public and secured for it a proud place in the repertoire of the Polish theatre.

On November 22, 1942 the Polish Theatre in Exile, laboring under seemingly insuperable difficulties, succeeded in duplicating the achievement of the Warsaw "Reduta" in New York City. It was quite fitting that the Theatre should have chosen this traditional Christmas drama to inaugurate its work in America. Nothing is dearer to the Polish people than the simplicity and sincerity of their Nativity plays and, above all, the carols contained therein. Frederic Chopin, symbol of all homesick exiles, proved this when, during the tragic moments of the unsuccessful Polish Insurrection of 1830, he wove into his first Scherzo, the melody

of a traditional Polish Christmas carol.



"CHRISTMAS CAROLS" by T. Roszkowska

CHRISTMAS UNDER GERMAN HEEL

(Continued from Page 5)

and praying for Victory and Freedom.

This is also the fourth Christmas season to be observed by the Polish soldiers, sailors and airmen, who are fighting for their homeland in all parts of the world — on the burning sands of Africa, in the troubled waters of the Atlantic, in the cloudy skies over Germany, or in the Holy Land. In their strange surroundings they will partake of

the holy wafer and sing the soul-stirring Polish carol: "God is born, true joy for all of us
Let the Powers of Evil tremble,
Light seems darker, fire seems colder,
Strange are wonders that have happened.
Glorious, although so humble,
And, though mortal, King of Ages,
And the Word is made Flesh truly,
And has dwelt among us henceforth."

"GERMANY IS DISINTEGRATING FROM WITHIN"

An escaped Polish prisoner-of-war tells Jan Rostworowski

LAST winter much was said about anti-war riots of women in Berlin and other cities. I did not see any myself, but I had the chance to observe another phenomenon. In Treves when at forced labor on public works we noticed communist leaflets in the toilets. At first we thought it was the work of agents-provocateurs, but later we surprised women in the act of distributing them. The leaflets began to circulate more widely. They contained news about the situation on the Eastern front and about the Soviet counter offensive, and urged us to make our work for the enemy as unproductive as we could. Following the collapse of France the distributors of such literature would have been denounced at once. Now they run but little risk of detection. The resistance of the German nation is definitely weakening."

"What about the English bombings?"

"Oh, they were wonderful and accurate. During the first winter we occasionally heard the droning of motors somewhere above and we only guessed they were British. Last winter, whenever atmospheric conditions were good, motors hummed in the sky for hours, creating panic among the Germans; the tumult of sound reminded us of some celestial orchestra. In the beginning the English flew high. Today, they fly low, often right over camp and barracks to drop leaflets from which the prisoners can learn the truth. But for the Germans they have bombs first, last and all the time."

"I saw the raid on Karlsruhe at first hand and shall never forget the sight. They had sent us to work near the Rhine. As the train situation in Germany is so bad that only one or two trains are available where there used to be eight, they had to keep us in Karlsruhe overnight, locked up in the local jail. There were no train facilities the next day. Nightfall found us in the same jail. I shall never forget the experience. The day was clear, the sky covered with occasional white cirrus clouds, the kind that are supposed to indicate perfect bombing weather. In any event it was that night.

"At around eleven, the air raid sirens sounded and a moment later we heard the distant throb of English bombers. Will they find the city in the black-out? We were very nervous. But they found it easily and several light flares were followed by incendiaries. Night turned into day. Searchlights skipped over the sky and German artillery opened up. In reply, bombs rained down from above, exploding with terrific force in the most densely populated sections of the city. Like heavy ripe pears they fell on warehouses, on the synthetic rubber factory, on the electric power plant, on the pump station — everywhere. Fires broke out in rapid succession. From our vantage point at the top of a hill the burning city presented a fantastic spectacle. Maddened people were blindly running out of flaming shelters. The entire bombardment lasted about three quarters of an hour, and for two weeks thereafter the peculiar odor of charred wood was a welcome fragrance to us, stationed 20 kilometers from Karlsruhe!"



POLISH AIRCRAFT TAKE ACTIVE PART IN DESTROYING GERMAN MORALE
General Sikorski inspecting Polish bomber after its return from raid on Rostock.

"Our guards directed their fury against us. They surmised that Polish bombers had taken part in the raid. 'Damned Poles, you're everywhere. I would slaughter you all one after another!' — a corporal sputtered but we didn't let his anger worry us. You know, our fliers are even more famous in Germany than in Great Britain. No one writes about them, but everybody seems to know about them. It is one of the mysteries of this strange war."

"How does Germany react to the bombing?"

"If you mean the government, there are in addition to the fire department, and the anti-aircraft units, special teams from the Todt organization, whose task is to remove the debris caused by the bombing. In the first days after a raid, the city is closed and no movements of population are permitted, so as to prevent news of the event from spreading too rapidly. The bombings not only cripple German industry, but have a telling effect on German nerves. Of course one cannot bring Germany to her knees by bombing alone, but they do contribute to her disintegration by lowering her morale."

"Where are our planes?" the people of Poland called in September 1939.

"Where are our planes?" echo the despairing residents of crumbling German cities in 1942.

War Carol

By STEFANIA SOJOWNA and CAPTAIN JAN SLIWINSKI

Why is it, tell me, so sad here and dreary,
Where always shepherds their bagpipes were blowing?
Presents they brought Him, and fondled Him cheery.
Hark, how the wind whines, it's freezing and snowing!

What made them silent, the angels rejoicing,
The peasant fiddles, and children a-leaping?
Mourners, in anguish their suff'ring a-voicing,
Mary and Jesus abandoned, and weeping.

Oh, weep not, Jesus, in loneliness lying,
Oh, weep not, Mary, Thou, Mother of Sorrow!
No one to help Thee, to soften His crying:
Poland is bleeding, to win her to-morrow.

No soldier's coming, in pious devotion,
No airman lowers to reverent gliding.
Satan besieges Earth, Heaven and Ocean,
Star, Thou, of Bethlehem, Thy glimmer is guiding.

But one day, Jesus, when all war is over,
Receive them gladly, in grateful prostration,
Mary of Wilno, of Czestochowa,
Carols will bless Thee, and comfort Thy Nation.

THE NATIVITY IN

(Continued from Page 9)

principles of European contemporary art.

Zofja Stryjeńska left her stamp on the interpretation of the "Nativity" and "Adoration" scenes in this modern Polish painting which was based on peasant motifs. Her most important accomplishment in this field are her colored illustrations for Polish Christmas carols. Here we see Polish peasant women hurrying with their gifts to the Holy Child in the manger, there the curious, but somewhat frightened shepherds in native dress approaching the Holy Family, somewhere else the Three Wise Men of the East. . . . The Madonna has the traditional features of the Virgin.

A perfect blending of native Polish elements with an entirely modern execution and form is to be found in many beautiful Polish woodcuts and wood engravings, imbued with true religious fervor, as for instance in those created in pre-War times by Stanisław Ostoya-Chrostowski and Stefan Mrożewski. Both these artists have won recognition in the United States. Chrostowski received for his "Flight into Egypt," a first prize at the International Exhibition of Lithography and Woodengraving in Chicago in 1930, and Stefan Mrożewski a few years ago won a "vote of popularity" at an International Show in Cleveland.

Other young artists of modern Poland, among them members of the "Brotherhood of St. Luke," who were especially given to depicting religious subjects, did not base their works on peasant motifs at all. Nonetheless,

POLISH PAINTING

their paintings, as for instance the inspired "Nativity" by Jan Wydra — who was awarded a Grand-Prix in Chicago in 1929 — are full of a deep, lyrical, and poetic sentiment, typically Polish.

CHRISTMAS EVE IN A POLISH VILLAGE

(Continued from page 7)

his hearers, some sighed, some beat their breasts, others were sharply stung by remorse, and others again — those in particular who were of amatory disposition — fell to weeping. For the priest spoke with true zeal and eloquence, his words went straight to the heart and mind, and however drowsy the heat in the church had made more than one, even these could not but listen to him.

Just before the second mass the organ pealed out again and the priest intoned the famous carol:

"Low the Manger where He lieth. . . . and the people started up from their knees as one man, with a billowing swirl took up the tune and roared in unison, with a loud



SANTA CLAUS FOR POLISH SOLDIERS

*In Britain and in Palestine and in the Middle East,
Saint Nicholas dons native clothes and rides a different beast.
But though he seems to change his style to suit the army laws,
Yet, without doubt, he's still the same, our good old Santa Claus.*

blast from each man's lungs:
"Let's sing Him a carol gay. . . ."

The triptych shown on the cover is the work of the great medieval sculptor, Wit Stwosz. Made in 1477-1479, it graced the interior of St. Mary's Church in Krakow until 1939, when it was stolen by the Germans and shipped into the Reich.

POLAND ASKS WORLD TO STOP JEW MURDERS

London, Dec. —: Polish Foreign Minister Raczyński has handed a Diplomatic Note on the extermination of Jews in Poland to all the Allied Governments.

"The Polish Government on several occasions has drawn the attention of the civilized world to the conduct of the German authorities of occupation, and to the methods employed by them to reduce the population to slavery and ultimately to exterminate the Polish nation.

"At the Conference held at St. James Palace, on January 13th, 1942, the Governments of the occupied countries—placed among their principal war aims the punishment of those guilty of or responsible for these crimes, whether they ordered, perpetrated or participated in them. Despite this solemn warning and the declarations of President Roosevelt, Mr. Churchill, and Commissar Molotov, the German Government has not ceased to apply violence and terror.

"The Polish Government has received numerous reports from Poland testifying to the constant intensification of German persecution of the subjected populations. The most recent reports present a horrifying picture of the position to which the Jews in Poland have been reduced by the new methods of mass slaughter applied during the last few months and which confirm the fact that the German authorities aim, with systematic deliberation, at the total extermination of Jewish population in Poland and of the many thousands of Jews deported to Poland.

"The Polish Government consider it their duty to bring to the knowledge of all civilized countries, fully authenticated information received from Poland which indicates all too plainly the new methods of extermination adopted by the Germans."

The note continues by quoting details already published in the press about Himmler's decree for the extermination of fifty percent of all Polish Jews by the end of 1942.

"The Polish Government as representative of the legitimate authority on territories in which Germans are carrying out the systematic extermination of Polish citizens and citizens of Jewish origin of many other European countries, considers it its duty to address itself to Governments of the United Nations in the confident belief that they will share its opinion as to the necessity not only of condemning the crimes committed by Germans and punishing the criminals, but also in finding the means to offer hope that Germany might be effectively restrained from continuing to apply her methods of mass extermination."

GENERAL SIKORSKI'S APPEAL

"Germany will pass to the defensive. Entrenched in Europe, the Germans will play for time, trying to persuade the Allies that further bloodshed is hopeless and that this war should be ended by a negotiated peace. The Germans will try to frighten the great Western Democracies by the threat of Bolshevism, appealing to them on behalf of our civilization that these arch-barbarians pretend they are defending."

"In the name of the lofty ideals, of the high principles for which we are fighting, I appeal to you, the leaders of public opinion in this Great Republic, to oppose such outbursts of Goebbels' propaganda. A compromise peace with Germany would be equivalent to utter defeat. The enormous sacrifices of the fighting nations would have been in vain. At best such a peace would be another precarious and most dangerous armistice."

(From General Sikorski's speech to the Overseas Press Club in New York)

POLISH EXHIBIT ATROCITIES OF GERMAN TERROR

An exhibition called "Poland's Part in the War" is now open at the New York Museum of Science and Industry, 30 Rockefeller Plaza. This most interesting display will continue through January.

Facts about the heroic fight being waged by Poles are cited in a panel. This points out that today Poland is "fifth in fighting strength among the United Nations, third largest in casualties among the Allies, and second to none in sacrifice for victory."

It is also pointed out that more than 1,400,000 Poles, both Christians and Jews, have been murdered to date and that 5,000,000 Poles have been deported. Every fifth man, woman or child has been killed or enslaved in Germany. Sabotage in Poland has destroyed to date 847 locomotives, whereas maximum capacity of all Polish factories is 200 locomotives a year.

A number of Arthur Szyk's caricatures of Nazi barbarities are shown in colored enlargements.

In the forefront of the exhibition is a sculpture by A. Mian, portraying two Poles hanged by the Nazis. On its base are the words, "The New Order" and "Kultur in Poland." Enlarged photographs of distinguished Poles are shown with a photographic frieze depicting Poland's defeat by the Nazis and the continuing struggle.

POLAND'S FATE

The Voelkischer Beobachter states that after the war all the smaller nations will be given some sort of restricted autonomy, except Poland, because the Poles "have excluded themselves by their own will from the family of European nations, by setting Europe on fire, starting the war and murdering tens of thousands of Germans. Poland's fate will be a terrifying example to all who may be tempted to allow their country to be a playground for anti-European Powers."

BURNET HERSHLEY IS RECEIVED BY RACZKIEWICZ

London, Dec. —: Receiving Mr. Burnet Hershey, Executive Director of the Overseas Press Club in special audience, Mr. Raczkiewicz, President of the Polish Republic, said he was satisfied that German crimes were not to be permitted to go unpunished, the problem confronting the Allies, however, was how to effect immediate retaliation. Humanity found itself utterly unprepared to cope with crimes of such enormity, and has been groping for adequate measures to save remnants of people still alive.

After praising the courage and gallantry of British and Allied airmen, who have been pounding the Axis, President Raczkiewicz referred to General Arnold's promise of surprise planes that will ruin Axis cities nightly, etc., and said: "We are all profoundly pleased with this assurance of intensified American air activity in Europe, today and tomorrow. We know the Americans never promise more than they can perform, and often perform more than they promise. We welcome those new American battle planes and bombers. We Poles have not forgotten what the Luftwaffe did in Poland, especially in Warsaw. General Arnold's address to the graduating American pilots renews our faith in historic justice."

POLES IN FRANCE

It is reported from Sweden that the Germans have arrested 47 Poles at Lyons, France. It is alleged that the Poles who were in possession of arms, explosives and a secret wireless set, had escaped from prison and internment camps and formed a guerrilla group operating in the rear of German communications in France. It is known that a number of Polish miners who were working in the Leno coal mines succeeded in eluding the vigilance of German guards.

SWEDISH PRESS ON POLAND'S PART IN WAR

Stockholm, Dec. —: The Swedish papers publish an article by Paul Olberg, a well-known journalist, under the caption: "The War of Occupation and the Fight for Freedom in Poland."

The author ridicules German propaganda claims that the Polish army of 1939 was inefficient. Olberg says that the real reason for Germany's rapid victory in 1939 was the belated mobilization of the Polish army as a result of diplomatic pressure from western states which did not appreciate the threatening situation and believed to the last moment that it would be possible to save the peace by another Munich. Emphasizing the fact that Poland fought entirely single-handed the author pays a glowing tribute to the army and Polish people who never faltered and gave way only when their ammunition was exhausted and they were overwhelmed by superior forces of men and machinery.

Olberg points out that despite German assertions that the Polish campaign lasted only 18 days, the last regular Polish units did not cease fighting until October 8th. Neither the Polish army nor the Polish people have need of any rehabilitation. The Swedish journalist describes the odyssey of Polish soldiers, their fight in Norway, France, and Africa as well as the formation of the Polish army in Russia. The author admires the speed with which Polish forces have been reorganized abroad, and the splendid achievements of the army, navy and especially of the air force. "Poland's participation in this war is tremendous, and the rebirth of a free, strong and independent Poland is a matter of honor for Allied democracy." Discussing the background of the war, Olberg quotes Hitler's "pro-Polish" declarations of 1934-39, emphasizing that the Reich attacked Poland despite the fact that Poland closely adhered to its agreements with the Reich. After discussing the situation under the dual occupation up to the German aggression against Russia and the war waged on Polish territory, Olberg says that after the end of the Polish campaign, the Poles suffered much more than during the time they were fighting.

In the past Poland has lived through tragic periods, yet all efforts to Germanize or Russify Poland came to nothing. Now, after three years of enemy occupation, a united home front fighting for freedom, has been formed in Poland and has the full support of peasants, workers and intellectuals of all parties. The Polish nation's union is well-represented by the Polish government in London that includes men of all shades of political opinion.

CALENDAR
1943

POLAND
FIGHTS
ON...

